Some Objections of the Ghayr Muqallidden and Responses to These

THE FIRST OBJECTION: Because the laws of the Shari'ah were not documented during the time of Rasulullaah ρ, it is a Bid’ah to do so afterwards.

This objection reflects only their ignorance because even the Qur'aan was not compiled during the time of Rasulullaah ρ.

Hadhrat Zaid bin Thaabit τ reports that Hadhrat Abu Bakr τ once sent for him after the Battle of Yamaamah. With Hadhrat Abu Bakr τ at the time was Hadhrat Umar τ. Hadhrat Abu Bakr τ said to Hadhrat Zaid τ, "He (Hadhrat Umar τ) has come and said, 'Many Huffaadh of the Qur'aan have been martyred in this battle of Yamaamah[1] and I fear that if all the other battles also take a heavy toll on the Huffaadh, the Qur'aan should not leave us. I have therefore decided that you should compile the Qur'aan (into a single manuscript).' 'How can we attempt to do something that Rasulullaah ρ never did?' I asked him. 'But is an excellent thing,' he replied. Umar τ then continued convincing me until Allaah put my heart at ease about the matter just as his heart was at ease. I now share Umar's opinion on the matter."

Hadhrat Zaid τ narrates further, "Umar τ was sitting there without saying a word. Abu Bakr τ then continued, 'You are young and intelligent and we have no accusations to level against you. Furthermore, you used to write down the Qur'aan during the time of Rasulullaah ρ. You should therefore do the compilation.'"

Hadhrat Zaid τ says, "By Allaah had they charged me with moving a mountain, it would not have been more difficult than the instruction to collect the Qur'aan (into one manuscript). I said, 'How can you do something that Rasulullaah ρ never did?' 'By Allaah!' said Abu Bakr τ, 'the act is an excellent one.' Abu Bakr τ then continued convincing me until Allaah put my heart at ease about the matter just as the hearts of Abu Bakr τ and Umar τ were at ease.”

Hadhrat Zaid then went on to compile the Qur'aan with great care and meticulousness. Now can the Gahyr Muqallideen claim that this was an act of Bid’ah and therefore not permissible?

The books of Ahadeeth such as Bukhaari, Muslim, Tirmidhi, Ibn Maajah, Abu Dawood and others were also compiled after the period of Rasulullaah ρ. Can it be said that this was also a Bid’ah? It is wrong to label the compilation of the books of Fiqh, Ahadeeth and the Qur’aan as acts of Bid’ah merely because they were undertaken after the time of Rasulullaah ρ. It is only people lacking knowledge and understanding who would do this because an act of Bid’ah is something that is added to the Deen, regarded as an act of Ibaadah to be rewarded and pleasing to Allaah whereas it has absolutely no substantiation in the Shari'ah. It can neither be proven from the Qur'aan, nor the Ahadeeth, nor from *Qiyaas* or *Ijtihaad*. For example, adding Adhaan to the Eid salaah is an act of Bid’ah, whereas an act done for the benefit of Deen and for its strengthening and preservation is not regarded as a forbidden act of Bid’ah. Such is the case with the compilation of the Ahadeeth, the books of Fiqh, the placing of diacritical marks in the Qur'aanic text, the naming of these books and the documenting and classification of the various Madhaahib. Apart

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[1] According to one narration, from the fourteen hundred Muslims martyred during this battle, seven hundred were Huffaadh.

from being encouraged, the above are really necessary because had they not been done, we would not have had the Ahadeeth before us today and there would have been very few people who would be able to recite the Qur'aan properly. People would then be following the dictates of their whims in as far as the Shari'ah is concerned. The documenting of the laws and rulings of the Shari'ah was inspired by Allaah and has made life exceptionally easy for Muslims to practise on the Shari'ah. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله writes, "The gist of it all is that following these four *Madhaahib* is something extremely subtle that Allaah has inspired in the hearts of the Ulema and upon which they have declared unanimity, regardless of whether they understand it or not."[2]

He also says, "Understand well that there is tremendous benefit in following the four Madhaahib and great harm in forsaking them."[3]

THE SECOND OBJECTION: Since there were so many Mujtahideen in the Ummah, why have the four Imaams been distinguished? Does the Qur'aan and Ahadeeth distinguish them from others?

These people unfortunately raise futile objections merely to deceive others. Does the Qur'aan and Ahadeeth distinguish Bukhaari, Muslim, Abu Dawood, Nasa'ee and other books of Ahadeeth above others? The fact that distinguishes these books from the rest is that the Ulema and pious people of the Ummah have given greater acceptance to these books, which is a sign of their reliability. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله states that the acceptance of the Ulema and pious predecessors is a strong proof in itself.[4]

The question will then be raised, "Why only four and not more or less?" The straight forward answer to this is had there been five, again the question will be, "Why five?" Similarly, if they had been any more or less, the same question would be posed for each possibility. Only Allaah knows the reason why there are four. Furthermore, the detail with which these four Madhaahib document each chapter from the chapter of purity to the chapter of inheritance is better than has been done for any other Madh'hab. The finest of details pertaining to almost every facet of life can be accessed in their books.

The Ummah has therefore restricted Taqleed to these four Madhaahib only. The eminent Sheikh Ahmad رحمه الله, better known as Allaama Mulla Jeewan رحمه الله writes[5], "In all fairness, the confinement of the Madhaahib to the four and following only them is from the grace of Allaah and denotes His acceptance of them. There is no need for an explanation."

Allaah has blessed these four Imaams with detailed knowledge of the Qur'aan and Ahadeeth and they were masters in deriving rulings from the Qur'aan and Ahadeeth. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله writes, "The knowledge of these four Imaams, namely Imaam Abu Haneefah رحمه الله, Imaam Maalik رحمه الله , Imaam Shaafi'ee رحمه الله and Imaam Ahmad رحمه الله encompassed the knowledge of all other Ulema."[6]

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[2] *Insaaf* pg.47.
[3] *Uqdul Jayyid* pg.31.
[4] *Izaalatul Khifaa* pg.85.
[5] *Tafseer Ahmadiyyah* Pg.346.
[6] Commentary of *Mu'atta* pg.6.

While Allaah best knows the reason for the Madhaahib being four, we find many other things also being restricted to four, eg:

1. While the Ambiyaa عليهم السلام were many, four are regarded as the most prominent; Rasulullaah Muhammad ρ, Hadhrat Ibraheem υ and Hadhrat Moosa υ
2. While the divine scriptures were many, four are regarded as the most prominent; the Qur'aan, the Torah, the Zaboor and the Injeel
3. While the angels are many, four are regarded as the most prominent; Hadhrat Jibra'eel υ, Hadhrat Mikaa'eel υ, Hadhrat Israafeel υ and Hadhrat Israa'eel υ
4. While the Sahabah ψ were many, four are regarded as the most prominent; Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and Hadhrat Ali τ
5. While the routes of Tareeqah were many, four are regarded as the most prominent; Chistiyyah, Naqshbandiyyah, Qaadiriyyah and Suharwardiyyah
6. While the signs of Allaah's might are many, four are most prominent stated in Surah Ghaashiya; the camel, the sky, the mountains and the earth. Allaah says: **Have they** *(mankind)* **not looked at the camel and seen how it was created** *(perfectly adapted to the harsh climate of the desert with many unique peculiarities)* **? And** *(have they not looked)* **at the sky, how it was raised** *(so high without any supports)* **? And** *(have they not looked)* **at the mountains, how they were placed firmly** *(into the earth with their bulk underground)* **? And** *(have they not looked)* **at the earth, how it was spread out** *(with large tracts of land that seem flat despite the spherical shape of the earth)***?**

It is therefore nothing strange for the Imaams to be four in number and is futile to object to this.

Hadhrat Abdul Qaadir Jaylaani رحمه الله was a follower of Imaam Ahmad bin Hambal رحمه الله and he always wished that Allaah should keep as a follower of Imaam Ahmad رحمه الله and raise him on the Day of Qiyaamah in the company of Imaam Ahmad رحمه الله.[7]

The gist of it all is that although there had been many Mujtahideen, the Madhaahib of the others had never been so well documented as these four, because of which it is necessary to follow one of them. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله says, "Since there are no *Madhaahib* on the truth besides the four *Madhaahib*, following them will be following the broader consensus of people and failing to follow them will be to leave the broader consensus of people, which will be against the instruction of Rasulullaah ρ."[8] He also adds that in these latter times, there are no Madhaahib that cover all aspects of the Deen as well as these four.

THE THIRD OBJECTION: The Ghayr Muqallideen argue that why should there be differences amongst the Imaams when the Qur'aan is one and Rasulullaah ρ is one? They claim that this merely confuses people.

In reply we say that the first addressees of the Qur'aan were the Sahabah ψ and because they understood the Qur'aan and Ahadeeth directly from Rasulullaah ρ, they are a criterion for us to follow. Despite the fact that the Qur'aan is one and Rasulullaah ρ was one, there still existed many differences between the Sahabah ψ. Since the Imaams were followers of the Sahabah ψ and the Taabi'een, there naturally arose differences amongst them as well.

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[7] *Ghunya* pg.689.
[8] *Uqdul Jayyid* pg.33.

With regard to the difference amongst the Sahabah ψ, Rasulullaah ρ said, "When I asked my Rabb about the disputes to arise between my Sahabah ψ after me, he sent revelation to me saying, 'O Muhammad! Your Sahabah ψ are like stars. While all the stars are radiant, the radiance of some exceed the radiance of others. When their opinions differ concerning a matter, a person following the opinion of any of them will be rightly guided." Rasulullaah ρ added, "My Sahabah ψ are like stars. You will be rightly guided by following any one of them."[9]

Because these differences were based on sincerity, they cannot be condemned and are in fact a source of Allaah's mercy, as Rasulullaah ρ himself stated when he said, "the differences amongst my Ummah are a mercy." Here Rasulullaah ρ was referring to the differences between the Sahabah ψ and amongst the Imaams such differences were plenty. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله mentioned that there were those Sahabah ψ who recited Bismillaah audibly in salaah while others did not, those who recited the Qunoot in the Fajr salaah and those who did not, those who regarded vomiting and bleeding of the nose as factors nullifying salaah and those who did not, those who regarded touching a woman or the private part as factors nullifying salaah and those who did not, those who regarded eating roasted foods and camel meat as factors nullifying salaah and those who did not …"[10]

In his *Al I'tidaal*[11], Hadhrat Moulana Muhammad Zakariyyah رحمه الله cites the following examples of differences that existed between the Sahabah ψ:

1. According to Hadhrat Umar τ, touching of the private parts breaks the wudhu, but according to Hadhrat Ali τ and Hadhrat Abdullaah bin Mas'ood τ, it does not.
2. According to the vast majority of Sahabah ψ, it is permissible to make wudhu with sea water but Hadhrat Abdullaah bin Umar τ says that it is Makrooh.
3. According to the vast majority of the Sahabah ψ, it is commendable and *Mustahab* to use perfume on Fridays, but Hadhrat Abu Hurayrah τ maintains that it is Waajib (compulsory).
4. While Hadhrat Umar τ and Hadhrat Abdullaah bin Umar τ say that wailing and lamenting over a deceased one brings punishment to the deceased, Hadhrat Aa'isha رضي الله عنها denies this most vehemently.
5. Imaam Zuhri رحمه الله reports that there was a difference between Hadhrat Abdullaah bin Abbaas τ and Hadhrat Abu Hurayrah τ about whether fasts not kept in Ramadhaan should afterwards be kept consecutively or whether it may be done intermittently.
6. The viewpoint of a large group of Sahabah ψ was that wudhu is nullified after eating food cooked by fire. Among those holding this view were Hadhrat Anas τ, Hadhrat Abu Hurayrah τ, Hadhrat Aa'isha رضي الله عنها and Hadhrat Abdullaah bin Umar τ. However, the view of the four Khulafaa as well as the vast majority of Sahabah ψ is that wudhu does not break in this case.
7. Hadhrat Abdullaah bin Umar τ believed that in Tayammum it is necessary to wipe dust-covered hands right up to the elbows. Hadhrat Ali τ however maintained that doing so up to the wrists is enough.
8. It was the belief of Hadhrat Abdullaah bin Umar τ and Hadhrat Anas τ that if a donkey passes in front of a person in salaah, the salaah becomes nullified. On the other hand, Hadhrat Uthmaan τ and other Sahabah ψ say that salaah does not break.

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[9] *Mishkaatul Masaabeeh* (Pg.554).
[10] *Hujjatullaahil Baaligha* (Vol.1 Pg.376).
[11] Pg.202-203.

9. If there are only two persons together with the Imaam in salaah, then according to the Sahabah ψ, the Imaam should stand ahead of the other men, while Hadhrat Abdullaah bin Mas'ood τ states that the Imaam should stand in-between the two and in line with them.[12]
10. A narration of Muslim states that Hadhrat Abdullaah bin Umar τ instructed that when a woman is bathing, she should open up the plaits of her hair. When Hadhrat Aa'isha رضي الله عنها heard this, she said, "It is surprising that he is instructing that the hair be opened. Why does he rather not instruct women to shave off their hair?! I used to bath with Rasulullaah ρ from the same utensil and I did no more than pour water thrice over my head."[13]
11. While the majority of the Sahabah ψ believed that Ramal is Sunnah during Tawaaf, Hadhrat Abdullaah bin Abbaas τ was of the opinion that Rasulullaah ρ did it only once to show the Mushrikeen that the Muslims were not weakened by disease.[14]

There are numerous other examples to be found in the books of Ahadeeth and one who studies Tirmidhi will find many. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله has provided many details about the reasons for these differences in his *Hujjatullaahil Baaligha*. After all of this, he summarises by saying that the Taabi'een gathered many Ahadeeth together with the differences of the Sahabah ψ and gave preference to some opinions over others, regarding some to be weaker than others even though they were all reported from the Sahabah ψ. An example of this is that according to Hadhrat Umar τ and Hadhrat Abdullaah bin Mas'ood τ, Tayammum was not permissible for the person in need of a bath. However, when the narrations of Hadhrat Imraan bin Husayn τ, Hadhrat Ammaar τ and others came to light, the former ruling was abandoned.

It then happened that the people of every area also started to rely on certain important scholars from the Taabi'een, the people of Madinah relied on Hadhrat Saeed bin Musayyib رحمه الله and Hadhrat Saalim bin Hadhrat Abdullaah bin Umar رحمه الله. The people of Makkah followed Hadhrat Ataa bin Abi Rabaah رحمه الله and the people of Kufa followed Hadhrat Ibraheem Nakha'ee رحمه الله. The people of Basrah followed Hadhrat Hasan Basri رحمه الله, the people of Yemen followed Hadhrat Tawoos bin Kaysaan رحمه الله and the people of Shaam followed Hadhrat Makhool رحمه الله.

Allaah inspired many hearts by the knowledge of these men and people would flock to them for learning Ahadeeth and for asking rulings. Hadhrat Sa'eed رحمه الله and Hadhrat Ibraheem رحمه الله classified and categorised all the various chapters and faculties of Fiqh and even the principles of Fiqh, which they had learnt from their seniors. Hadhrat Sa'eed رحمه الله and his companions believed that the Ulema of the Haramain possessed the soundest knowledge of the Deen and their Madh'hab was based on the Fataawaa of Hadhrat Abdullaah bin Umar τ, Hadhrat Aa'isha رضي الله عنها , Hadhrat Abdullaah bin Abbaas τ and the verdicts of the judges of Madinah. They therefore collected all of this and scrutinised it, taking the most accepted opinion in cases where there were differences.

Hadhrat Ibraheem رحمه الله and his students believed that none was more reliable in Fiqh than Hadhrat Abdullaah bin Mas'ood τ. In fact, Hadhrat Alqama رحمه الله said this to Hadhrat Masrooq رحمه الله. Imaam Abu Haneefah رحمه الله also said to Imaam Awzaa'ee رحمه الله, "Ibraheem رحمه الله was a greater faqih than Saalim رحمه الله and had Hadhrat Abdullaah bin

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[12] *Al I'tidaal*.
[13] *Hujjatullaahil Baaligha* (Vol.1 Pg.323).
[14] *Hujjatullaahil Baaligha* (Vol.1 Pg.323).

Umar τ not been a Sahabi, I would say that Alqama رحمه الله was a greater Faqih than he. As for Hadhrat Abdullaah bin Mas'ood τ, he was Hadhrat Abdullaah bin Mas'ood τ."

The basis of the Madh'hab of Imaam Abu Haneefah رحمه الله is the Fataawaa of Hadhrat Abdullaah bin Mas'ood τ, the verdicts of Hadhrat Ali τ and the verdicts of Qaadhi Shuray رحمه الله and other judges of Kufa. He therefore compiled all their rulings and just as Hadhrat Sa'eed رحمه الله had collected the narrations of Madinah, Imaam Abu Haneefah رحمه الله did the same for the narrations of Kufa. While Hadhrat Sa'eed رحمه الله was the mouthpiece for the people of Madinah and knew all the Ahadeeth of Hadhrat Abu Hurayrah τ and the verdicts of Hadhrat Umar τ, Hadhrat Ibraheem رحمه الله was the mouthpiece of the people of Kufa. The people therefore relied on whatever these two men said and although they sometimes never said it, their statements were attributed to one or other of their pious predecessors.[15]
There is really no reason to object to the differences of opinion between the Imaams. In his *Hujjatullaahil Baaligha*, Shah Wali'ullaah Muhaddith Dehlawi رحمه الله has shed great light on the mater, as had Hadhrat Moulana Muhammad Zakariyyah رحمه الله in his *Ikhtilaafe A'immah* and *Al I'tidaal*.

Allaam Sha'raani رحمه الله says that a fair look at the Madhaahib will reveal that all four Imaams were upon the truth and no follower of any of them can criticise another because they are all part of the Shari'ah and their differences are a mercy to the Ummah. Allaah Who is All Knowing and All Wise must have placed some good in it, otherwise he would have declared it Haraam, just as it is Haraam to differ on matters of belief. By confusing the differences in derivatives with differences in fundamental beliefs is a slip-up that easily leads to destruction.[16]

When great Ulema see no problem in differences, it is strange that the Ulema of the Ghayr Muqallideen have a problem with it, especially when they themselves are divided on so many issues. Here are a few examples of the differences they have:

1. While Allaama Showkaani and Nawaab Siddique Hasan are of the opinion that it is not necessary to cover the necessary areas of the body during salaah, Molvi Waheeduz Zamaan says that it is a precondition without which salaah is invalid.[17]
2. While Nawaab Siddique Hasan says that it is not permissible to employ and pay a person to call out the Adhaan, Molvi Waheeduz Zamaan says that there is no doubt about the permissibility of this.[18]
3. Molvi Waheeduz Zamaan says that the Mu'adhin has to be a male whereas Nawaab Siddique Hasan says that even a woman can fill the position.[19]
4. Nawaab Siddique Hasan says that the Adhaan is Waajib (compulsory), while Molvi Waheeduz Zamaan says that it is Sunnah.[20]
5. While Molvi Waheeduz Zamaan is of the opinion that the earnings of a prostitute is Haraam and that it is Haraam to eat her food or to have any dealings with her[21], Molvi Abdullaah Ghaazipuri says that this is permissible as long as she repents.

[15] *Hujjatullaahil Baaligha* (Vol.1 Pg.325-328).
[16] *Ikhtilaafe A'immah* pg.34.
[17] *Hadiyyatul Mahdi.*
[18] *Hadiyyatul Mahdi* pg. 87.
[19] *Hadiyyatul Mahdi* pg. 46.
[20] *Hadiyyatul Mahdi* pg.46.
[21] *Asraarul Lugha* pg.156.

6. Molvi Waheeduz Zamaan says that it is permissible to use the Qur'aan and Ahadeeth to make amulets for sick people whereas other Ghayr Muqallideen say that this is not permissible.[22]
7. Molvi Waheeduz Zamaan says that it is permissible for a person to enter into the state of Ihraam before the Miqaat[23]. Nawaab Siddique Hasan says that this is not permissible.[24]
8. Nawaab Siddique Hasan says that Hajj will not be nullified by sexual intercourse[25], but Molvi Waheeduz Zamaan says that it is and that the Hajj will have to be repeated the following year.[26]
9. Molvi Basheer Qanooji says that it is a Bid'ah for the Haafidh to recite Surah Ikhlaas thrice when the Qur'aan is completed in the Taraaweeh salaah. Molvi Waheeduz Zamaan however says that it is not a Bid'ah.[27]
10. Nawaab Siddique Hasan says that Adhaan cannot be called out before the time of the salaah and that the Adhaan of Hadhrat Bilaal τ was merely to wake the people up[28]. Molvi Waheeduz Zamaan however states that two Adhaans should be called out for Fajr.[29]
11. Molvi Waheeduz Zamaan says that although there is a difference of opinion about music and singing on occasions of happiness such as weddings and Eid, the best opinion is that it is not only permissible, but recommended.[30] Nawaab Siddique Hasan on the other hand states that this is Haraam.[31] This was the opinion of Ibn Taymiyyah رحمه الله and Ibn Qayyim رحمه الله.
12. Molvi Waheeduz Zamaan says that Surah Faatiha should not be recited audibly in the Janaazah salaah[32], while Nawaab Siddique Hasan says that it should be audible.[33]
13. While the Ghayr Muqallideen Nurul Hasan says that it is permissible to marry an illegitimate woman[34], Abdul Jaleel Saamrodi says that it is not permissible because it is not mentioned in the six most authentic books of Ahadeeth.[35]
14. Molvi Waheeduz Zamaan says that it is not necessary to pay zakaah for merchandise[36], while Abdul Jaleel Saamrodi says that according to most of the Ahlul Hadith, zakaah should be paid.[37]
15. Molvi Waheeduz Zamaan says that it is not permissible to condemn the *Moulood* as it takes place nowadays[38], while Molvi Thanaa'ullaah says that it is a Bid'ah.[39]
16. Molvi Waheeduz Zamaan says that it is Waajib (compulsory) to pay zakaah for gold and silver[40], while Nawaab Siddique Hasan says that it is not.
17. Nawaab Siddique Hasan says that it is permissible to say, "O Qibla of Deen, help me!", "O Kabah of Imaan, help me!", "O Ibn Qayyim, help me!" and "O Qaadhi Showkaani, help me!"[41], Molvi Thanaa'ullaah Amritsari says that this is Shirk.[42]

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[22] *Asraarul Lugha* pg.118.
[23] *Hadiyyatul Mahdi* pg. 96.
[24] *Bidowril Ahla* pg.139.
[25] *Bidowril Ahla* pg.141.
[26] *Hadiyyatul Mahdi* pg.211.
[27] *Asraarul Lugha* pg.46.
[28] *Bidowril Ahla* pg.47.
[29] *Asraarul Lugha* pg.64.
[30] *Asraarul Lugha* pg.86.
[31] *Bidowril Ahla* pg.513.
[32] *Hadiyyatul Mahdi* pg.221.
[33] *Bidowril Ahla* pg.62.
[34] *Urful Jaari* pg.112.
[35] *Adhaabul Muheen* pg.52.
[36] *Hadiyyatul Mahdi* pg.102.
[37] *Adhaabul Muheen* pg.28-29.
[38] *Hadiyyatul Mahdi* pg.118.
[39] *Ahle Hadith ka Madh'hab* pg.34.
[40] *Hadiyyatul Mahdi* pg.5.
[41] *Hadiyyatul Mahdi* pg.23.
[42] *Ahle Hadith ka Madh'hab* pg.7-12.

18. As can be noticed from number 17 above, Nawaab Siddique Hasan is of the opinion that it is permissible to write the words Qibla and Kabah, but this is not permissible according to Abdul Jaleel Saamrodi.[43]
19. While Dawood Zaahiri says that wudhu needs to be made after bathing, Molvi Waheeduz Zamaan says that it is not necessary.[44]
20. Abdul Jaleel Saamrodi says that it is permissible for a Musaafir to perform salaah behind a Muqeem[45]. However, Ali Hasan Khan says that is not at all permissible and if he has to do so, he should join only in the last two Rakaahs.[46]
21. While Nurul Hasan says that masturbation is permissible[47], Abdul Jaleel Saamrodi says that it is not[48].
22. Molvi Waheeduz Zamaan says that it is permissible to call for others apart from Allaah[49], while Molvi Thanaa'ullaah says that it is Shirk.[50]
23. While Molvi Waheeduz Zamaan says that it is Mustahab to rub the body while bathing, Nawaab Siddique says that it is Waajib (compulsory).[51]
24. While Molvi Waheeduz Zamaan says that it is permissible to call out four or five Takbeers in the Janaazah salaah[52], Nawaab Siddique says that it is a Bid'ah to call out more or less than four.[53]

THE FOURTH OBJECTION: A similar objection that the Ghayr Muqallideen raise is that how can all four Madhaahib be correct when the truth can only be one. They therefore say that it is best to forsake all forms of Taqleed and follow only the Qur'aan and Sunnah directly.

We say that the sources of all the Madhaahib are the Qur'aan and the Ahadeeth and to declare them all to be wrong is (Allaah forbid!) tantamount to claiming that the Qur'aan and Ahadeeth are misleading. The Kabah has four sides (north, south, west and east) and the people on each side face the side they are on. Now although the direction of every person is different, the salaah of each of them is correct because their purpose is all the same.

In the same way, one Imaam may use certain criterion and factors to interpret a certain verse of the Qur'aan in a particular manner, another Imaam may use other factors to arrive at a different interpretation, both of which are accommodated by the verse. In alike manner, a particular Imaam may interpret a Hadith according to his research and using certain rules and principles. At the same time, another Imaam will use his principles and standards to interpret it differently. On other occasions, one Imaam may use the apparent meaning of a Hadith or verse to arrive at a conclusion, while another may use the implied meaning. Apart from the above, there are various other ways in which the Imaams of the Madhaahib differ. The same differences are apparent from the interpretations of the Sahabah ψ as well. Here follows a few examples:

1. A Hadith appears in Bukhaari and Muslim stating that when Rasulullaah ρ gave the Sahabah ψ the command to march against the Banu Qurayzah tribe, he said that they should not perform their Asr salaah anywhere but at the settlement of

[43] *Adhaabul Muheen* pg.100.
[44] *Hadiyyatul Mahdi* pg.22.
[45] *Adhaabul Muheen* pg.71.
[46] *Bunyaanul Marsoos* pg.163.
[47] *Urful Jaari* pg.214.
[48] *Adhaabul Muheen* pg.53.
[49] *Hadiyyatul Mahdi* pg.23.
[50] *Ahle Hadith ka Madh'hab* pg.19.
[51] *Bidowril Ahla* pg.31.
[52] *Hadiyyatul Mahdi* pg.217.
[53] *Bidowril Ahla* pg.91.

the Banu Qurayzah tribe. Now while some of the Sahabah ψ understood that Rasulullaah ρ's intention was to emphasise a speedy march, others took the direct meaning, meaning that they should not perform the Asr salaah on the road (even if the time was running out). However, since Rasulullaah ρ did not disapprove of this difference, it appears that both parties were right. Such are the differences between the four Madhaahib.

2. Hadhrat Taariq τ reports that a Sahabi τ was in need of a bath and because there was no water, he neither performed wudhu, Tayammum or his salaah. When he reported this to Rasulullaah ρ, Rasulullaah ρ approved of his action. When another Sahabi τ was faced with the same situation, he performed Tayammum and performed salaah. Rasulullaah ρ approved of his action as well. Now although both Sahabah ψ applied their minds to the same situation, their conclusions were different. Rasulullaah ρ however approved of both. Such is the situation with the Imaams of the Madhaahib.

Take the example of a person who cannot determine the direction of the Qibla on a dark night. According to the Hadith, he ought to apply his mind and arrive at a conclusion. Now if there are several people in the same place in the same situation, and each of them applied his mind and arrived at different conclusions, they would all be performing salaah in different directions. All of their salaahs would however be valid because they have all practised on the Hadith. Although only one will be facing in the correct direction, all will deemed correct in the sight of Allaah. While the one who is correct will receive double the rewards, the others will still receive a single reward. A Hadith of Bukhaari and Muslim states that when one applies one's mind to a question of the Shari'ah and arrives at the correct conclusion, he will receive double the reward and if he errs, he will still be rewarded. Regardless of whether the reward is single or double, the fact is that Allaah accepts the effort of both persons. Therefore, although only Allaah knows precisely which of the Imaams of the Madhaahib is correct in which of the various rulings, is in perfectly in order to say that each of them is correct in the sight of Allaah because they have all applied their minds to the rulings. And Allaah knows best what is most correct.

THE FIFTH OBJECTION: Another objection that the Ghayr Muqallideen raise is that if all four Madhaahib are correct, why follow only one?

The reply to this has already passed in the foregoing pages where the proof for Taqleed had been established. If people are left to follow any of the various Madhaahib as and when they please, the Shari'ah would become a mere toy. For example, if a person decides to follow Imaam Shaafi'ee رحمه الله for a year, he will regard frogs and other like creatures to be Halaal for consumption and if he then follows Imaam Abu Haneefah رحمه الله the following year, the same things would be Haraam. This would then be just as a verse of the Qur'aan states when it says about the Kuffaar: ***"They make it Halaal one year and Haraam another year."*** Mixing the rulings of the Shari'ah in this manner is called "*Talfeeq*", which is Haraam according to all the jurists.

If a person chooses to follow one Madh'hab for a few days and then another, what are his academic reasons for doing so? Thereafter, when he follows another Madh'hab in other issues, what are his reasons for leaving the first? What wrong did he see in the former? When he has no knowledge of the Shari'ah to base his reasons upon and is doing so on the direction of others, then he is also practising Taqleed by following someone. This then becomes a fifth Madh'hab. When people then keep changing their Madhaahib in this manner, the Shari'ah then becomes a toy.